



A N

APPENDIX

T O

Naked Truth, a Plea for Union.

BRETHREN,



Can truly say when I publish'd those few Pages under that Title, I had nothing in view further than, *First*, A setting our Principles in a true Light, for the softening of some, and confirming of others. (particularly my Christian Friends in and about *Nantwich*) in a steadfast Belief of the Truth of 'em, when I, (now in Years) am gone to the Grave, which things are made so plain and evident, and so well warranted by the Authority of GOD's Word, as makes them deservedly liable neither to Objection nor Suspicion. *Secondly*, To facilitate the way to Union with our Brethren, who have long refus'd their Compliance ; notwithstanding they have been duly solicited thereunto : Not that we deem Union under some differing Apprehensions, (so far as it has been desir'd by us) absolutely necessary ; but as it is good and pleasant, and tends to many excellent Purposes : Therefore we have sought and courted it, and it will be our Satisfaction, that we have been for it, tho' our Essay proves not so successful, as is wish'd it should.

As my Care to avoid every thing that may justly offend, is very conspicuous, so the things advanc'd therein, were manag'd with such an Air, and appearance of Christian Love, as became me to maintain and express to the End ; Therefore I could not but hope it would have met with a more suitable Entertainment amongst Brethren.

But

But contrariwise, I am inform'd, That some of my Brethren in the Country, hath sent my little Book to *London* to be answered there; True, pleas'd I am, not so much for the Honour done me, as that I am enabled to guess from what Quarter it goes, tho' perhaps, Prudence may govern them at *London*, a little more than it doth us in the Country. But should any there be found (more rash than wise) by engaging in a Task so difficult, as the advancing any thing in Opposition to **NAKED TRUTH**, and for proving that, **A PLEA FOR UNION**, to be false Doctrine, as they would not reflect dishonour on **GOD**, and so render their Performance unacceptable with wise Men. They are desir'd to do it by **GOD's Word**, the only Standard of Truth; by which we are to try all things, in order to our holding fast that which is good. It being certain, That all Opinions and Actions of Men, will be pronounc'd by the great and righteous Judge of the World, good or bad, as they have, or have not agreed therewith. Authority fetch'd from the Judgment of Men, tho' never so Learned and Wise, and not from the Law and Testimony, will amount to nothing, because the most Learned are fallible and liable to Err. Neither will Inferences and Consequences of dark and difficult Texts of Scripture, much less, of such as relate not to the thing in Debate, amount to any thing. A plain and express Word of God in the Scripture (the only Rule of Christians) is necessary to build the Articles of our Faith upon. For what is not made very plain, by express and authentic Proof, will be ever liable to Objection; Therefore, if those Opinions, which are the Reverse of what I have propounded, cannot be fully and plainly prov'd by express and positive Terms of the holy Scripture, as those things I have advanced are, may we not safely judge they are not of God, but of Men. I will not suppose they take up their ill-grounded Notions from the ancient Stoicks, who thought (as I find in the course of my Reading) " That all things were govern'd and brought to pass by an inevitable *Destiny*, all things falling out by a fatal Necessity in spite of Men, yea of the Gods also. " Nor from that part of the Turkish Divinity, in which they tell us, (whatever becomes Pagans and Turks in their Ignorance, to believe, rather than Christians who have the Oracles of God to reach'em better, namely) " That **GOD** deceiveth whom he will, and whom he will he leadeth to what is good, for if **GOD** would Men would not War one with another, but he doth what he will, and is himself the cause of all Good, and of all Evil,

Now

Now, I believe our Brethren will be ready to Anathematize such Blasphemy as this: Yet how like to this, is that Opinion of many, (tho' Eminent for Learning and Piety) which saith, That GOD hath decreed in himself, all things whatsoever comest to pass, not only the End and Event, but the Means also. But is not such an Allegation fit to be suspected, as it is dog'd with gross and enumerable Absurdities; some of which I here present you with, and you may do well to send 'em to the Person you employ, before the Answer be publish'd, that (if possible) he may take off the force of these Objections, and clear the reverie to Naked Truth from these, and such like Absurdities; for in so doing, you may save both him and your selves a second Trouble: Withal, you may advise him in his Reasonings to accommodate himself to the Capacity of us Country People, (who are not well vers'd in mystical and metaphysical Strains) by expressing himself in plain and familiar Terms, studying to make hard things easie, and not to make plain things dark and doubtful, by turning Scripture express and positive, into an Allegory, lest he becomes a Barbarian to us, for tho' some, by an implicit Faith, may receive by the Lump, all that may be said, that countenances their present Opinion, right or wrong, yet some will, *Berean* like, examine those things, and bring to the Test what may be offered by their Advocate. And whoever it be, all I desire of him in his Performance is, That he expresses a due Regard to the Honour of GOD, for the illustrating of Truth, and promoting Love and Peace among Brethren; the only Scope and Design of naked Truth; which, with its Answer, are like to stand on their own Legs, provided Satyr and unchristian Reflections be avoided, then let them obtain according to the goodness of their Design, and the Evidence of Truth that appears in them. For I know not that I shall ever employ my self farther in this, or any other Controversie. The Study and preaching *Christ*, in the Riches of his Love and Grace to Saints and Sinners, hath been, and now is, according to Ability received, much more agreeable, yea, the choice and delight of my soul. And confident I am, that things rightly consider'd, would make us more moderate and cool in our Censures, yea, more apt to love, pitty, and pray for each other. Bat the Principle Position I spoke of, is, What many of the Baptist Ministers, (our Brethren of the particular Perswasion) in their general Assembly at *London*, Anno 1689, have concluded on, and publish'd as one of their first Principles, and grand Articles of their Faith,

Faith, who speaking of the Decree, do say as follows, namely, " That GOD from all Eternity, did freely and unchangably " Decree in himself, all things whatsoever comes to pass; and " that his Almighty Power or Providence, extendeth it self to " the first Fall, and all other Sins of Angels and Men, and that " not by a bare Permission; for say they, God did not Decree " any of these things, because he foresaw they would come to " pass " But as others, so Mr. Calvin expressly tells us in his Institutions, Book 3. Ch. 33. Sect. 7. " That he doth no o- " therwise see things that shall come to pass, than because he " hath decreed that they shall so come to pass, and that all " things happen by Ordination or Commandment " So that by this Principle, they make GOD's Decree the first and only Cause of all things whatsoever does come to pass. Now, that this Opinion, with what is said above, is very dishonourable to GOD, and pernicious to Men, will appear if we duly consider these 12 things following, and if it does so appear, I Appeal whether it is not fit we should explode it. For,

First, Does it not charge Imperfection on GOD, who is infinite in all his Attributes, yes, this Principle makes the Prescience and Fore-knowledge of GOD to be Finite, nay, before the Commencement of the Decree, that he foresaw nothing at all; if it be true as its said above, namely, That he doth no otherwise foresee things, than as he decrees they shall come to pass. But sure this is a Conception unworthy of the ever blessed God. Why then, admit the Decree to be as God himself is, without beginning, yet to bound and limit the Fore-knowledge of God, to a certain and determinate Number of Persons and Things, is to make it Finite. For there is no stinted and limitted Number, but might have been more or less, if GOD had been so pleas'd, therefore to say he foreknew nothing, but what he decreed should come to pass; and as no fixed and determinate Number, how great soever is infinite, why then to bound, limit, and tye up the Fore-knowledge of God to a certain and fixed number of Persons and Things, is to make it not infinite, but Finite; which is both dishonourable and injurious to GOD. *whose Understanding*, as the Psalmist tells us, *is infinite*, Psal. 147. his 5, that is, He as well knows what things might have been, had he been pleas'd they should, as he doth the things that have been, are, and shall be to the end of Time. And,

Secondly, Does not this Principle manifestly reflect Disparagement upon, and argue a weakness of Mind in God, whose

Excellency and Perfection renders him the alone worthy Object of the eternal Adorations of blessed Angels; All whose Councils are wonderful, and the Events of them do wonderfully shew forth the Wisdom, Righteousness, and Goodness of 'em. And that the things which he in Wisdom decreed in his eternal Council, are worthy of the Dignity and Majesty of GOD; whose Wisdom and Goodness is founded forth by all his Works. If Emperors and Princes; whose Time and Councils ought to be employ'd about the Affairs of State, and for the good of their People, should spend their Time in catching of Flies, in playing on the Fiddle, and the like: Would it not argue them Childish, and to be Men of weak Minds, their high Quality, and exalted Dignity consider'd. It is the greatness and goodness of Things concluded on in Council, that speaks forth the Wisdom and Conduct of the Councillors. Now, so great and good are the things which GOD (the holy and blessed Trinity) concluded on, in the Council held before the World was; That the greatness and goodness of 'em, made them necessary, and the Subject of his eternal Purpose and Decree; which, according to the Revelation GOD has given us thereof in his Word of Truth, were such things as these; namely, Of GOD the Father loving the Son (incarnate or in the Flesh) before the foundation of the World, *John 17. 24.* Of Christ's revealing the Doctrine and Grace of the Gospel, (and very probably that in *Mark, 16. 16.* *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*) kept secret from the foundation of the World. *Mat. 13. 35.* Of Christ's being made a Sacrifice for Sin, or a Lamb slain from the foundation of the World. *Rev. 13. 8. 1. Pet. 1. 20.* Of Believers chosen in Christ before the foundation of the World, that they should be holy and without blame before him in love. *Eph. 1. 4.* And of a glorious Rest and Reward for all obedient Believers, in a Kingdom prepared for them from the foundation of the World. *Mat. 25. 34.* All these things are worthy of the Majesty and Wisdom of GOD, in his Council, to ordain, and bring about; and is what will secure to him Honour and Glory from Angels and Men; for the Wisdom of his Contrivance, and the Goodness of his incomparable Works and Doings; and except his creating and governing the World, according to the Council of his own Will. I know not, that he hath declared any thing further to be; what he hath decreed in his eternal Purpose; and if he hath not revealed further, Can we suppose that every Motion of an Atom, that every Sand and Straw

Straw carried to and fro by the Wind ? that every winding of a Bird in the Air ? the Bark of every snarling Cur ? that every hiss of a Serpent ? that every leap of a Flea ? the croaking of every Toad ? every Antick of a merry Andrew ? the Vomit of every Drunkard ? and that Brethren should, (from Pride and ill Temper) envy and vex one another. I say, can we suppose these are things which God in infinite Wisdom decreed, and are the Results of his wise Council, without charging him with Weakness ? We all know that these, and many such like things do happen, and come to pass ; And, to the Honour of GOD, we do say, He permits them, (as things contingent, that might be or might not be, for ought that GOD hath ordain'd to the contrary) yet by his wise Providence, he rules and governs every Occurrence, how inconsiderable soever for his own Glory : But to say he decreed and made these (and such like things) the Subject of his wise Council, we cannot without reflecting weakness upon him. And not only so, but,

Thirdly, Does not this Principle reproach and revile the ever blessed GOD in the highest Degree, as it makes him the Author of all Sin, that hath been, is, or shall be committed to the end of the World. 'Tis true, this Position is so Blasphemous, that the Defenders of it, (with whom I have convers'd) use many Shifts to evade a Thing so notoriously absurd. But all their Shifts and Evasions are insignificant to their Purpose. For if GOD by an unchangable Decree, (as they say) has ordain'd the first fall of Angels and Men, and all other Sins committed by them, then all the Sin committed in the World is made necessary and unavoidable by his unalterable Ordination. Besides, (say many) he excites, impels, and moves Men to Sin, But to say so, except it be in some extraordinary Case, as when provoked to anger by bold and audacious Sinners, and for Contempt of his Grace, he may in a judicial way, let 'em go on in their wicked Courses without Check, because he will destroy them. *Isaia* 6. c. 9, 10, 11, 12, v. and *Ezek.* 14. Chap. at large. But to say that GOD either decrees or moves to Sin otherways, is no less False than Blasphemous. For the Lord himself acknowledges things to be done by Men, that *he neither commanded, nor (says he) ever enter'd into my Heart.* *Jer.* 7. 30. 31. That God foreknew what they would do, is certain, and that they would do just as they did ; but it never came into his Heart either to Ordain or command it, no, Sin is none of God's Off-spring, 'tis wholly from the Devil and our selves, and is, what

What GOD most Holy, loaths and detests; therefore he sollicitous Israel in a very pathetick Manner, saying, in *Jer. 44. 4. O do not this abominable thing that I hate.* What hate it, and yet decree it? strange Divinity! far be it from us, so to think of him; whose pure Eyes cannot behold Iniquity.

Fourthly, Does not this Principle destroy all difference between Good and Evil, and make that which we, yea, that God in his Word calls Good and Evil equally necessary? and that they who blaspheme GOD, and wallow in Drunkenness and Uncleaness all their Days, do the Will of GOD no less, (they being Ordain'd thereunto) than they, who by his Grace, *do deny Ungodliness and worldly Lusts, and live Sobriety, Righteously and Godly in this present World*; which is quite contrary to what the Lord himself says to Cain, *Gen. 4. 7. If thou dost well, shalt thou not be accepted, and if thou dost not well, Sin lyeth at thy Door.* And *Matt. 3. 18.* He will make difference between the Righteous and the Wicked, *between him that serveth GOD, and him that serveth him not.* according to our blessed Saviour, in *Mat. the 25. Ch.* at large.

Fifthly, Does not this Principle make the Grace and Love of GOD, in the Gift of his only begotten Son, for, and to us insignificant and fruitless; For tho' according to the Gospel, GOD gave him to redeem lost Sinners, *from Sin and Wrath*, and to make 'em by virtue of that Redemption, *holy and happy*; And tho' this was the greatest Grace miserable Sinners were capable of; yea, with Reverence be it spoken, that GOD himself could give. Yet what influence can the holy Life of *Christ*, as our Example have upon us? or what can his meritorious Death and Passion avail us? who is or can be profited thereby? If GOD, by an unchangeable Decree hath ordain'd Men (Sinners) to be what they are, and made them incapable of a Change, in their Nature, Actions, and the Issues of them; but by His irresistible Decree, if GOD hath justify'd some from Eternity, and reprobated all the rest of *Adam's* Posterity, then the Life, Death, and Mediation of *Christ*, is altogether fruitless to Sinners; but GOD forbid that any should conclude so, or say in this, as the Apostle does in another Case, namely, *That if Righteousness comes by the Law*, or any other way, then, *believing in JESUS*, as *Gal. 2. 21.* *then is Christ dead in vain.* Now, is this Doctrine worthy of any better, than an Anathema? I Appeal. nay,

Sixthly, Does not this Opinion lie very cross, and run counter to the whole Tenour of the Gospel, which is a Doctrine according

cording to Godliness, as the Design of it is to make Men Holy,
 by the Authority of its Precepts. 1. *Pet.* 1. 15. 16. and by the
 encouragement of its Promises. 2. *Cor.* 7. 1. But of what Force
 and Efficacy can the strictest Precepts, and most alluring Pro-
 mises be to us, if GOD, by an absolute and unchangable De-
 cree, has ordain'd, *That we shall resist and oppose the powerful Ar-
 guments of his Word and Spirit*; which is evident, the generality
 of Men do: And if we repent, believe and obey the Gospel,
 our doing so, is not from any force or energy of the Gospel, but
 from his irresistible Decree and Ordination; by which he hath
 determin'd us to do, what we do, and made it impossible we
 should do otherwise, under the most encouraging Motives the
 Gospel affords us. Nay, if this Doctrine be true, what does
 all the gracious and kind Offers that GOD makes to poor Sin-
 ners, of Pardon, Peace, Acceptation and Salvation in the Gos-
 pel amount to, but that he is insincere and not in good earnest
 in what he says and offers: Yea more, that he is severe and
 cruel, first, by making us Sinners, and then in disabling us (as
 such) by his own Decree to fall in with the Terms of the Gos-
 pel, and ordains them to Sin, in refusing the Grace he thereby
 freely offers them, on purpose that he may eternally punish 'em
 in Hell, for such their Contempt and Refusal: And doubtless,
 this is a Cruelty the most barbarous and wicked in the World
 cannot be charged with, without expressing their Detestation
 and Abhorrence of it. For when the Prophet, in Tears told Ha-
 zael, who was to be King of Syria, *That he would burn the Strong-
 holds of Israel, slay their young Men with the Sword, dash their
 Children, and rip up their Women with Child*; he replied
 with the utmost Indignation and Resentment, saying, *But
 what is thy Servant a Dog, that he should do this great Thing.* 2
Kings, 8. 12. 13. Pray consider of this, and make a good use
 of it, for who can proceed further without trembling, that God who
 is gracious, merciful, long-suffering abundant in Goodness and Truth
 should by such Doctrine, be represented to poor Sinners, to be
 less Compassionate, and more Cruel than the worst of Men,
 yea, than the most savage Animal is to its Brood and Off-spring,
 as if he delighted in the Blood and Misery of his Creatures, for
 no other Reason, but because he will have it so; tho' there is
 not any thing he is more averse to; who upon Oath most solemn-
 ly testifies, *That he neither hath desire of, nor pleasure in the
 Death of the Wicked, but rather that they should turn and live*
 appears at large in the 18. and 33. Ch. of Ezek.

Seventhly

Seventhly, Is not this Opinion a Scandal to the Heathen, and an Obstacle to their Conversion ; for if you first print on their Minds this your first Principle, (next to the Being of a GOD) That he, from all Eternity, did freely and unchangably ordain all things whatsoever comes to pass ; not only the first Fall, but all other Sins of Angels and Men ; then with what kind of Hope can you proceed to labour their Conversion ; Must not all such Men, under the influence of this Principle, account (and laugh at) your most vehement Perswasions, under the most encouraging Views of Glory and Happiness, for moving them to leave their Idols, and to embrace Christianity, as being no other than Wind and Vanity. If GOD has ordain'd me to be as I am, and to do as I do, (may such a Man say) is it possible for me to be, and to do otherwise ? No, not unless GOD must act besides his own immutable Purpose : Thus, the most powerful and perswasive Ministry in the World, is made of no Effect, and is indeed no other than a *sounding Brass, and a tinkling Cymbal* ; a mere sound of Words, which can no more remove the Scandal and Obstacle out of the way of their Conversion, than the whistling of the Wind in the Air can do. nay,

Eighthly, How impertinent and vain does this Principle make all Advice and Endeavours of Ministers and others by their Doctrine Example, &c. to perswade to the Love and Practice of Virtue and Goodness, under the encouragement of obtaining thereby the favour both of God and Men . Also, to what purpose is the Sorrow and Tears of Ministers, Parents and Friends, upon the ill doing of their People, Children and those they dearly love : To fret and grieve, to chide or threaten any on their evil doing, is but to quarrel with GOD and his Ordination ; for if GOD has determin'd they shall do just as they do, then cease your Intreaties and Tears : Nay, to what purpose is their most fervent Prayers, (in such Case) but to sollicite GOD to that which is not possible he should do, namely, to alter his Decree and become mutable ; I say, cease your Prayers, it must not, it cannot be otherwise : Thus all those excellent Passions GOD hath planted in the Nature of Men, inclining them to rejoyce in the Good, and mourn at the Evil, done by them over whom they preside, are made fruitless and useless : And the Grief of tender Parents on the undutiful and wicked Behaviour of their dear Children, is nothing else but to find fault with GOD, and to impeach the Justice and Goodness of his Decrees. And is not this sad ? but,

Ninthly,

Ninthly, What a handle does this opinion put into the Hands of Sinners, to a making them most desperate in their evil Courses, and for setting them out of the reach of all Perswasion; who frequently conclude and say, If I am ordain'd for Life, I shall be happy, tho' I add *Drunkeness to Thirst, and walk in the Imagination of my own Heart*. It is not any thing that I can do, saith a presumptuous and deluded Soul, that can alter the Decree, and make void the Ordination of GOD; and on the other Hand, if I am destin'd to Death and Misery, the Sinner concludes, Should I spend my Days in Tears and Prayers, in repenting, believing and obeying the Gospel, it could avail me nothing to Salvation; notwithstanding the Lord himself hath said, *He that repents, believes and obeys the Gospel, shall be saved*; Thus mischievous and pernicious it is to poor Sinners, that it shuts up their way to, and diswades from Duty; yea, it locks 'em down in the Fetters of their own Lusts, but so much the faster.

Tenthly, What a firment of Pride, and bitterness of Spirit, does this Leavin commonly work in those who receive it, do they not value and exalt themselves as the only Orthodox, and are they not very prone to traduce and speak evil of those, who cannot think and speak in this particular, as they do, and refuse Communion with those of the same form with themselves in the order of the Gospel. Is not this plainly to say, with those in the Prophet? *Stand off, come not near, I am holier than thou*; but is this pleasing to GOD, as that which he hath ordain'd to be done, think you? no, it is the quite contrary, and what is most distastful to him, who says of such Persons in *Isaia 65. 5. These are a Smoak in my Nose; a Fire that burneth all the Day*. And as it furnishes them with an undue Conceit of themselves, so it doth with prejudice and bitterness against their Brethren that differ from them; which appears by the foul Names and Epithetes they fix upon them, as *Free-millers, Papists*, yea worse than *Papists*, &c. by which they do not only persecute 'em with the Tongue, but if they could, without being culpable, perhaps some would persecute them to Death too; a sad Instance of this Madness, we have recorded in *Mr. Calvin*, who accused and procured *Michael Servetus*; who was said to be a learned and godly Minister of *Christ*, (but not altogether of *Mr. Calvin's* Mind in the point of Baptism) to be burned with his Books at *Geneva*, for his Mistake in the blessed Trinity, (tho' it is said, *Mr. Calvin* himself was more Erroneous in his Opinion of that great Mystery) for which Cause he was noted by some Wise and

and Learned in his Day, as a Fratricide and killer of his Brother; and is it not very common, when they who are leaven'd with this Doctrine, do meet with a few Leaves that thwart their beloved Notion, to say, they are only fit to be burned? and had such Men Power, who knows but they would burn the Heretick and his Heresie together; tho' it is possible what they call Heresie, is the plain and naked Truth of the Gospel of Christ; which is a frame quite contrary to the sweet and berrign Spirit of the Gospel; as it obligeth us, *To put away from us all Bitterness and Wrath, and Anger and Clamour, and evil speaking, with all Malice.* Eph. 4. 31. *And as the Elect of GOD, that we put on bowels of Mercies Kindness, humbleness of Mind, Meekness; long suffering, forbearing one another, and forgiving one another.* Coll. 3. 12. 13.

Eleventhly, How does this worst of Doctrines lead Men, (Ministers as well as others) to express themselves in very wild and extravagant Terms, in Terms both false and foolish; of which I shall give you an Instance or two, the first is, of Mr. Samuel Richardson; who in his Treatise of the misery of the natural Man's State, Page 38th saith, (by way of Objection) "I know there is many will cavil and say, If Christ must do all, and Men nothing, then Men need not care what they do, but live as they list;" To this he replies and says,

"As it is our Duty, so it is our Desire to do whatsoever the Word of GOD requires; but we are not required to do any thing to procure the pardon of Sin, but in reference to Service and Duty: I count my self to be never the nearer Heaven for my best Works, than if I had done nothing else but blaspheme GOD." Is not this rare Divinity? And whether we did not blaspheme GOD in so saying, I leave to all that will calmly read and consider what the Lord himself says contrary to him, *Isaia the 1. c. 16. 27. 18. 19. 20. v. 55. 7. Acts, 2. 7. 38. Acts. 16. 30. 31. And our blessed Saviour, Mat, 7. 1. Mark, 16. 16. likewise Acts, 3. 19. Repent ye therefore, and be converted, that your Sins may be blotted out, when the times refreshing shall come from the Presence of the Lord; from these and suchlike Passages, 'tis evident, That GOD and Mr. Richardson, are of very contrary Minds.*

Another Instance you have in Dr. Crisp; who, in one of his sermons is reported to say, namely, "Let me spake freely, and in so doing tell you, That the Lord hath no more to lay to the charge of an elect Person, in the height of Iniquity, and in the

" excos

“ excess of Riot, and committing all Abomination
 “ that can be committed, I say, when an elect Per-
 “ son runs such a Course, the Lord hath no more to
 “ lay to the charge of such a Person, than to the
 “ charge of a Believer, nay, than to the Charge of a
 “ Saint triumphant in Glory.

Also, in his Sermon called, *Christ the way*, amongst
 many monstrous Births, and ill-grounded Assertions,
 he saith, “ Men think Righteousness brings them
 “ near to *Christ*; beloved Righteousness, is that
 “ which puts a Man away from *Christ*: Stumble not
 “ at the Expression, it is the choice Truth of the
 “ Gospel.”

Upon which, as I have read, a sober Man cried
 out, “ O prodigious Profaness! it is the foul Lan-
 “ guage of Hell! Hell it self hath not a more deve-
 “ lish Expression!”

Twelfthly, Who can imagine how *Christ* in the last
 Day will judge the World in Righteousness, by what
 Rule, by the Gospel or GOD's Decree, for what will
 he judge them for their own voluntary Works, or
 for things they could not but do, by the Ordination
 of GOD? And how *Christ* will reward some in that
 Day, as good and faithful Servants, since all was invo-
 luntary on their Part, and punish all the rest, as sloth-
 ful and wicked Servants, is what the Reason of Men
 can never understand nor account for; for it is not
 capable of Demonstration; tho' a future and eternal
 Judgment by *Christ*, is acknowledg'd one of the
 grand Articles of the Christian Faith; but according
 to their Tenet, all Men equally do the Will of GOD
 in that they have done, and could not but do, what
 he ordain'd they should do; and so I leave it, as that
 which the Defenders of this Doctrine can never re-
 solve

ion solve to be otherwise, than according to the Gospel of
 Per- GOD, and our Lord Jesus Christ, namely, That Men
 to shall be judged and rewarded for their own perso-
 the nial and voluntary Works and Doings.

of a Thus, I have presented to you some of the unsavo-
 ry Fruit that grows from this bitter Root of Desti-
 ngfi nation, in the Terms they have express'd the Decree.
 ons, And while it so stands, as it is justly suspected
 em Foreign to Truth, so it lies open to very formidable
 hat Objections, and liable to be charged (as you see)
 not with gross Absurdities; It must be confessed that
 the many learned and pious Men, as well as others have,
 ved and do zealously maintain this Principle among our
 an- Brethren; but may it not be too truly said of them,
 ve- (the Premisses consider'd) *They have a Zeal of GOD,*
but not according to Knowledge; and is it not because
 last they will not bring it to the Test, affecting Bigotry
 hat in Opinion, contrary to our undoubted Duty, of
 will walking together in the things wherein we are agreed, and
 or to consider one another, so as to provoke to love and good
 Works.

ion Will Christians in the same form and order of the
 hat Gospel, neither from politick nor religious Confide-
 vo- rations unite, by laying aside their Pigue and Preju-
 th- dice, to love and live like Friends in Amity, for help-
 Men ing each other forward in the Service of our great
 not Lord and Master; When we see Kingdoms and States
 na in Enmity, and at the greatest Distance from each
 the other, reconcil'd and brought into Alliance; where-
 ing by they willingly give up their private Interests,
 D which they long and sharply contended for at the
 hat Expençe of so much Blood and Treasure; and to
 na make the Interest of each other their own, and this
 re from politick Considerations only. Whereas Chri-
 lve stians

Christians are under stronger Obligations thereunto, yet none so hard to be brought from their undue Distances as they ; for want of a calm and thorough Consideration of things, with their Consequences. Tho' it we judge according to common Observation, we may with safety conclude, That those who are furthest from Peace on Gospel Terms, are most in the Wrong : And may it not be said to such, as our meek and compassionate Saviour did to his Disciples, *Ye know not what manner of Spirit ye are of.*

I believe many hold this Opinion, that are not aware of it being inconsistent with the gracious Nature of GOD, nor of its being Dishonourable to him, and pernicious to Men ; and that if they did apprehend it to be so, they would for ever explode it : Let us therefore praise and adore our GOD for *the Light of our Eyes*, and in all things maintain a Christian Temper towards our Brethren, and endeavour to promote Union with all who are in the Order of, and *whose Conversation is as becomes the Gospel of Christ.* And let us pity and pray for the rest, knowing that we our selves may be as imperfect in the Belief and Practice of some other Truth, as our Brethren are (for good Reason) suppos'd to be in this. For here as the Apostle tells us, *We see but in part, and know but in part.* Let us therefore cast the Mantle of Love over each other's Weakness, (of which I am sure there is need enough) *and put on Charity, which is the Bond of perfectness*, that by walking in Love, we may guard against the Approaches of Pride and ill Temper, and be such as have *learn'd of Christ*, by *following after the things that make for Peace, and things wherewith one may Edifie another.* That if possible we might have more of Heaven here. It being certain

into, in all that enter that blessed Region, will live in
 Di- ove Peace and Concord for ever. *Amen.*

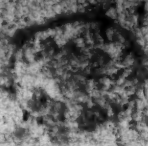
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